

THE CHRISTIAN

EVANGELIST

**FRONT
RANK**

February 1, 1959



A NEW CALLING, by Kenneth F. Smith

"I" TROUBLE, by James A. Lollis



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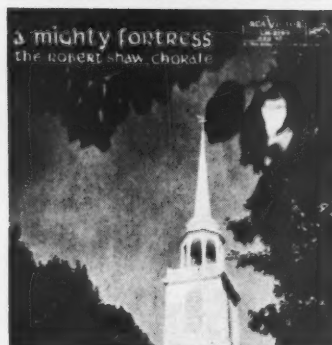
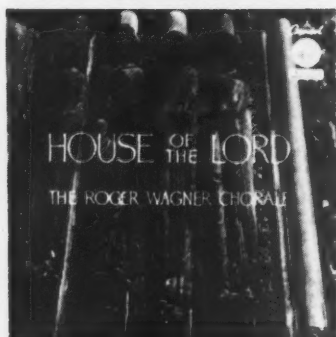
"...with songs of joy and instruments of music." -1 Sam. 18:6

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"Portrait of Our Times"

by Franklin H. Carter

Minister, Central Park Christian Church
Birmingham, Alabama

A Faith to Live by

THERE is an incident recorded in the sixth chapter of Mark's Gospel, which could well be captioned, "Portrait of Our Times." It is contained in these words: "... Many were coming and going, and they had no leisure even to eat. . . ."

This is a picture of our day. Coming and going, coming and going, with no leisure, even to eat. We rush through our day pell mell, without taking time to pray, without taking time to eat right, without taking time to live. There is a multiplicity of varied interests, activities and duties, a great many of which are needless, and contribute nothing to our total personality, creativity, accomplishment or usefulness to society.

There is a strenuous nervousness, even about our recreation and so-called fun. Recreation, should be pronounced "re-creation" for that is what it is supposed to be, but we are probably right in deliberately mispronouncing it, for our very recreation is warped into a round of strenuous going that disintegrates, instead of recreating.

Jesus' advice to those who were caught in the maelstrom of activity in that Gospel incident, was advice that we could well heed this day. In fact, his advice on that occasion bore an eternal, undying wise-ness that is fraught with significance for you and for me.

He said, "Come away by yourselves to a lonely place, and rest awhile." Certainly the purely physical application of his answer is wise. We need to rest awhile after periods of strenuous physical labor—and rest means relaxation, and also change of thinking and change of pace. Regardless of all evidence to the contrary, it is not heroic to work yourself to death, for the Lord, any more than it is heroic or wise to work yourself to death for money or for anything else.

It is blasphemy, in case of death to say, "The Lord has taken," so long as it was not the Lord but our own foolishness that took our loved one away. "The time should come," someone has said, when we should change our phraseology about sickness, and begin to say, "I have committed a nervous breakdown," or heart attack or a gastric or peptic ulcer, for as truly as we have committed some sin, we have often committed our own diseases.

We also need to get away by ourselves for quiet meditation on the good things; we need to get away from the propaganda, from the noisy radio, from the chattering of friends, from the H Bomb scare. . . . We need to heed the word of Christ, "Come unto me, all ye who are heavy laden, and I will give you rest." So will come healing and rest, and renewed strength.

We don't need hours and hours of rest so much as we need moments of the perfect rest of communication with God and good.

"I" TROUBLE

Who pulled the switch on us?

by James A. Lollis

Minister, First Christian Church
Danville, Kentucky

WHEN I was invited to appear in this service, and had expressed my acceptance and appreciation, I turned in great despair and asked, "Why did I say I would do it?" An even more devastating question followed, "What can I say that they will remember?"

That's what I want to talk to you about. Must one's words always be remembered? Does everything have to be both historic and terrific? Must every speaker stand before his audience with the burden of immortality breathing down his back? Why, after all, should the speaker always be so wonderful? Most audiences are only ordinary! Maybe it's time for the audience to do something historic!

It does seem a pity that we have been caught in the trap of grandeur. We are afraid that we may be something less than sensational at everything we do. We live in horror of the thought of being snared in a mere mouse-trap instead of falling into an elephant pit. Even disaster must be in giant sizes. We use the term, "the average man," but it never applies to us. We would prefer being embalmed as a freak than to live as "Mr. Average Man." We have a pencil com-

plex—always eager to make a mark!

So, again our question, "Must I be burdened with the compulsion to make a memorable speech?" Or, to shift the hook, you may ask, "Must I be valedictorian or drink the hemlock?"

There is a suggestion for both of us in the experience of one, A. Lincoln. What do you think were his thoughts as he jotted down those lines on an envelope? Are we to assume he said, "Eureka, this is it. I have penned words that burn with the eternal fire"?

Quite the contrary. "The world will little note, nor long remember, what we say here. . . ." There was a speaker of another pattern who preceded him that day—a gentleman named Edward Everett. Without stating the odds, I would wager that he thought he had a little stardust in his resounding phrases on that solemn occasion. Could this incident be saying to us, "He that is humble shall be exalted, and he that is exalted shall be deflated"?

Now that we have posed the problem of what to do with ourselves, may we approach it with suggestions for solution.

First, let us be agreed that we are our biggest problem. Nothing is in line if the viewer is out

of focus. Have you considered the wisdom of God in the arrangement of our eyes? They are placed so they can see other people better than they can see self. Remember that.

Life says, "Get yourself off your hands." Good advice! How is one to do it? We do it by getting ourselves out of the center. We refuse to give place to the question, "Am I going to be great? Am I going to look heroic in this situation? Will this do justice to my position and *ego*? Will this make me a tower of power?" By refusing such questions, by forgetting them completely, we suddenly find ourselves liberated to go out in all kinds of directions. Almost unconsciously, we find time to do those little unremembered deeds, which others may always remember with thanks.

May I illustrate the far-reaching implications of this self-in-the-center attitude toward life. We can use such a worthy thing as going to college. We may go to college because we have read that it returns dividends just as negotiable as General Motors stock. It pays—not in inward satisfactions, but in cold, hard cash. That being the case, to college we will go. We are now using an education as an instru-

An address delivered in Centre College Chapel.

ment for getting something we want for ourselves.

What's wrong? The error lies at each end—with our dreams and with our goals. The object of education is not things, but a person. Education is not how to do anything, ultimately, but how to be somebody. And how to be somebody is trickier than trying to carry an armful of live eels.

Let us walk around this matter. Here is the complex. We can line it up step by step. We say, "I must be important. That means I must get an education—kindergarten, grammar school, high school, college and graduate school. I must acquire the things which give a person distinction. I must dress, talk, think and behave as if I were somebody."

Wonderful! One, two, three, four, we have millions of them, goose-stepping down the road of life, bent on being somebody—important somebodies, that is. Do we, as a result of all this, have a world full of great and wonderful people—real first-class somebodies? The question brings a hollow laugh. We are not proud of what we see.

Something is wrong in this process of becoming somebody. There is a sadness in it. Who pulled the switch on us?

May I return to the original setting—that of making a speech. We cannot make a great speech out of our lives, if making a great speech is all we are trying to do. However, when a part of one's life becomes a speech, and that life is good, as in the case of A. Lincoln, history walks by and puts on a blue ribbon. We are trying to be great by majoring in it. Who is your professor who teaches the course on how to be great? We must get from under the burden of Horatio Alger. (Pardon me, you are unfamiliar with this ancient hero. Well, let us change to Dale Carnegie or Norman Vincent Peale!) Our success image is distorted. We are swapping real rags for counterfeit riches, and

wondering why we have that cheated feeling.

Where does this lead us? It leads us out of ourselves. It takes us to that man who didn't have the time or desire to write his own biography, but who has inspired hundreds to try to do it for him. It leads us to the man who forgot himself into immortality. The one thing we hold valuable—self—he held expendable. We hold it, and lose; he let it go, and won. It doesn't happen in a day. History has its own pace for putting on the blue ribbons. Are we living a great speech? Not if that is what we are determined to do. It works the other way round.

Are we committed to any great causes? Are we involved in people who are not satellites of our own ego? Are we liberated from the Narcissus complex. If we have lost that haunting fear that we may not be properly appreciated, we may be found by that freedom which erases fear. The one man the world cannot forget, forgot himself. The one man who was willing to die, lives. The man who refused to lord it over any man, is now acclaimed Lord of All.

It seems a foolish equation. It is not the logic of man. We cannot balance this thing called humility, forgiveness and forgetting of self. The one who taught it and lived it, called it a paradox. That is a college word for something we consider stupid or absurd. The logic of God often seems ridiculous to man. We have decided what we want. We have also decided how to get it. It seldom occurs to us that we could be wrong on both counts.

This problem of getting ourselves off our hands is made more difficult because we have such persistent hungers for ourselves. Two of those desires which pop up for all of us are the desire for status and the desire for stability.

We are concerned about what other people think about us. At this point a distressing thing occurs. We blow a moral fuse. To get status, we start running

over everybody else; we stand on their feet, stand on their shoulders, claim their property, defame their names, even their ancestors; we stand on anything to get above and ahead of other people. That is what one means by status—standing-on-us. (How simple can a definition be?) All of these things and other refinements of the same, are done in order to be somebody in the eyes of others. We always look big in our neighbor's eyes, when all they can see are elbows and knees!

After one achieves this charming position of status, he seeks to secure it. This is done by passing laws to make all the wrong things done to get there, legal. That is what one means by stability—acting as if one were native to a stable. (Another simple definition.)

So it is that man does it his way, and God does it his way, and we call it a paradox. Which is to say that to each, the other's way is absurd and ridiculous. Do we really care to catch the knack of this strange inversion of life? It is not without its charm. There are a few who refuse the wisdom of man and claim the foolishness of God. They throw their lives away—say, for instance, the way Schweitzer is doing in Lambarene—and men travel around the world to pick up some of the scraps that fall from the table of their uncalculated devotion.

Is it proper that we turn, in conclusion, to those two questions which were asked? Is it a life-and-death matter to be valedictorian? Must one always make a memorable speech? When we are tempted to ask, "What can I say, what can I do, that they will remember?" we can be honest and say, "Nothing." We can, however, be wise, and forget to ask the question at all. And that will be memorable!

PRAYER: God, help us to live day by day in such a self-forgetful way, that people may not remember us at all, but Jesus.

AMEN

Editorials

Letters

A JOURNAL of opinion leans heavily upon the letters to the editor to discover how the wind is blowing. This one is no exception.

Our purpose is to help Christians assess their position and to give them helps for their tasks. This end is attempted through articles of information, inspiration and interpretation. The reader decides what to do about that which he reads.

Only materials which appear to us to have some bearing on important aspects of life are published. It should go without saying that we do not agree with everything we print, since writers take opposite views.

Whether we approve is not of major importance. The reader might well ponder whether this is not the best attitude for him to take, also. The best stimulation sometimes comes from the person who puts up plausible arguments against our presently-held views.

This isn't always easy to take. It is human for the sincere Christian to assume that his views are true, else why would he hold them? So, when he sees a statement contradicting his thoughts, the first reaction is often to assume that he is right and the writer is wrong. *Sometimes this is true.*

At this moment, many a letter to the editor takes shape. Sometimes, the writer cancels his subscription because he doesn't want to help support the spread of such nonsense. Occasionally, the writer feels strong enough to resist the misinformation, but fears for the souls of those weaker brethren under his care, and feels that the magazine should be stopped to protect them. Such action has been extremely rare with us.

We can print only part of the letters received. We rarely receive one that does not make a point worth noting and which would interest others. Two suggestions may help us use this important bit of journalism better.

First, writers should do their own editing. We cannot give a whole page to one letter, but many we receive would take two, if printed in full.

Second, when you edit carefully, you will say in two paragraphs what you have said in two pages—and we can probably print

that. Editing letters is time-consuming whether the writer or the editor does it.

A real exchange on things eternal can be a spiritual experience. A prayer before you write will prevent you from personal attacks and cause you to concentrate on the ideas involved. This is one way Christian growth can take place.

Sacrifice and Symbols

THE QUEEN was there. Vice-President Nixon was there. Dean Matthews spoke reverently of what had taken place in May, 1941.

The scene was St. Paul's cathedral in London. The occasion was the recent dedication of an American chapel in memory of 28,000 British-based Americans who lost their lives in World War II.

We recall vividly an evening four years later in the war, sitting at the Dean's fire-side in Priory Court, hearing how "the stout heart of London's inner city" withstood two direct hits by 500-pound, high explosive shells. About fifty incendiaries fell on St. Paul's. The Dean and Mrs. Matthews served doughnuts and coffee to the National Fire Service, and slept in a crypt at night.

There's everything right with symbols. Our lives are filled with them: the loaf and the cup, the flag, the wedding ring. Now the American chapel is a symbol—a reminder of sacrifice for a cause. *Are we worth their sacrifice?*

. . . . It was on Chicago's west side. The nuns and the school children were busy with their duties. Suddenly, the building was in flames. Scores never saw home and parents again.

Then came a wave of school inspections. Headlines questioned or condemned school boards and buildings. More than one school building was closed.

A new school building will stand as a symbol of the old, and as a memorial to the sacrifice that took place on that spot.

Are we worth their sacrifice? Why does a child have to die to secure a safe school building for my child? Why does a man in uniform have to die so that civilians will seek peace? If results are obtained, the symbols of sacrifice will remind us that they did not die in vain. But, oh, how forgetful we are!

Church Administration . . .

A NEW CALLING

by Kenneth F. Smith

Business Manager, East Dallas
Christian Church, Dallas, Texas

"Wist ye not that I must be about my Father's business?"

THE KING JAMES translation of this statement in Luke 2:49, made by Jesus when he was found at the age of twelve discussing matters in the Temple with the doctors, could well be taken today as the motive behind the work of a church business manager.

The "business" of our Father's Kingdom today, as reflected by the growth and activity within the churches, is certainly a matter of no small consequence. In the United States there are some 281,687¹ separate Protestant congregations made up of over 60,000,000 members. They allocate, yearly, some \$1,542,000,000 to be spent solely for the operating expense of their particular churches and their programs. In addition, there was \$775,000,000 used in the construction of new churches and the remodeling of old ones during the year 1956. All of this was done while these same groups sustained a world vision and outreach in their missionary and benevolent work.

Many of the churches in our land today are aggressively pursuing an enlarged program resulting in growth both in numbers and benefits to their membership. For the most part we will find such expanding groups in our urban localities, and some of them have passed well beyond the 1,000 mark in membership.

¹The figures and statistics used in this article are taken from "Yearbook of American Churches" by Dr. Benson Y. Landis, 1958 edition.

It is to these churches that this article is primarily directed, for when a church has reached this point in its growth, it is in need of a full-time business manager (administrator).

There have been several articles in non-church-related periodicals recently which have pointed out the necessity for the "multiple ministry" in the larger churches, thereby releasing the minister from certain involved phases of his work, to do the task for which he was called. It has been discovered that frequently the enlargement of the church staff to care for the additional work of an expanded program, has begun with the employment of an assistant or associate minister. Next there was added a director of religious education. In the opinion of many, probably the next step after this in "rounding out" the staff should be the hiring of a business manager.

But, a problem is posed—where do you find such a person? What age should he be? What of his background? And should he be a "professional" man? In general it has been found that in this fast-growing "profession" there is very little likelihood that anyone who has ever been in this "business" before, or who has any specific training for such a job, will be found.

Many have come to this kind of work after years of service in the business world. Some have had experience in the field of education. Others have worked in public relations. A few have been in "small business" for themselves.

For the most part, business managers seem to come from the post-forty age group. The reason for this is probably because the younger men, just out of school, are not trained for such responsibility, nor are they willing to launch out in a position where future progress and advancement is uncertain. Then, too, the church members probably feel that business matters of their church can best be handled by a more mature person. There is also the probability that in many cases the decision to enter this field has come more as a "calling" whereby a service can be rendered regardless of the personal gain.

Certainly a business manager should have some knowledge of accounting and good bookkeeping procedure. He also needs to know something about efficient office procedure and the art of economy in purchasing. In my opinion, there is one thing that he should probably *not* be and that is a professionally trained man in the religious field (unless it is specifically administrative). The ministry is far too short in supply of ordained men to meet its present needs.

What are some of the responsibilities of a church business manager? There are some definite tasks that can be "pinned down." Let's list a few, not necessarily in the order of their importance.

1. Supervise or actually do the necessary bookkeeping and recording of financial matters.

(Continued on page 28.)

Week of Compassion provides a much needed service through the Committee on Military and Veterans Services

Mission to the Military

by Anita Newsom



—UCMS Photo

The annual Week of Compassion observance provides an opportunity for world service through rehabilitation programs, Share-Our Surplus food distribution, service to refugees, inter-church aid and other ecumenical projects. One of the long-standing services supported by the Week of Compassion has been the work of the Committee on Military and Veterans' Services. The work of this Committee is two-fold, including contact with chaplains at home and abroad, and church and program support in camp and defense communities in this country. This article describes the work of a field worker on the staff of the Committee on Military and Veterans Services.

This year's Week of Compassion observance will be held on February 15-22, 1959, with the theme of emphasis being, "God's Mercy in Our Hands."

AIR FORCE Chief of Chaplains Charles I. Carpenter, in speaking to a Protestant group in North Carolina, said that one of the great problems and opportunities of the Christian Church today is "the missionary field in the military service."

Field work with the Committee on Military and Veterans Services shows you quickly that this is very true. Contacting servicemen and their families, helping them become integrated in the life of the local church and community, aiding churches in strengthening their program to meet the needs of service personnel, counseling with individuals and families, giving assistance during crises, and through all offering Christian guidance and an opportunity to accept and serve

the living Christ, largely covers the activities of a field worker.

Many areas house a military unit and except for the fact that military personnel stroll their streets the community would not be aware of even their existence. In fact they are not aware of their existence as individuals, only as military people, unless a personal contact is brought about, which often dies for lack of nurture.

Some ministers and church boards have become aware of the opportunity and responsibility in their midst but have not known how contacts might be made or how to follow up with a continuing program. This is one phase of the field worker's responsibility.

A church with an Air Force base near it invited a field worker to come to them for ten days. After the first planning session

it became evident that more time would be needed and at the close of three busy weeks that church realized they had only begun to get the vision of possible service.

Assignments for a field worker average about one month. Working through the chaplains, whether of our own brotherhood or others, to secure the names of men expressing preference for or membership in the Disciples of Christ—contacts are made on single men living on base through letters and telephone calls, and on families living in base-housing or off-base, through personal visits.

These contacts open the gates to scores of opportunities. The women of the church have their own horizons broadened when they visit in the homes of military families and learn, firsthand, some of the problems of the serviceman's family. The men have a new sense of fellowship after filling a date, made by letter or telephone, with a serviceman living in barracks or on shipboard. Perhaps it is for a coffee break or lunch. Nothing takes the place of personal contacts.

Many times housing of any kind is most difficult to find and callers are not only amazed but shocked to mount rickety outside stairs to an attic apartment which consists of one large room

(Continued on page 25.)

Mrs. Anita Newsom is field worker for the Committee on Military and Veterans Services.



Greenwich Consultation on

Greater Vitality in the Churches

GREENWICH, CONN.—Under the sponsorship of the committee on cooperation of men and women and developments in the field of the laity of the National Council of Churches, a consultation on "Greater Vitality in the Churches" was held here Jan. 7-9.

Some 40 people participated under the co-chairmanship of Mrs. Theodore O. Wedel of Washington, D. C., and Dean Walter Muelder, of Boston University School of Theology.

State and national leaders of denominational organizations as well as National Council and World Council secretaries of departments closely related to the theme of the conference participated in sessions at Seabury House.

Dr. Robert Paul, professor of church history at Hartford Theological Seminary reminded the group in the morning Bible studies that many people today still want a small Messiah such as the one expected by Old Testament people, while the New Testament reveals a great Messiah for the whole world.

Roswell P. Barnes, executive secretary for the New York office of the World Council of Churches, concluded that, "the church is vital when it is faithful and obedient, as it mediates God's judgment and redemption to man in his present state."

Howard Harper, director of the general division of laymen's work in the Protestant Episcopal Church, criticized the activism of the American layman's attitude, "okay, let's get at it," because it is not built on the proper foundation of understanding about mission.

He said, "activism in the early church was that of people who knew what 'good news' meant. American activism is like hanging a bunch of apples on a tree of some sort and saying, 'look at the beautiful apple tree!'" Harper maintained that the church does not know mission unless it knows about repentance and redemption.

Eugene Carson Blake, Stated Clerk, General Assembly of the United Presbyterian Church in the U.S., saw a sign of vitality in the changing concept of the priesthood of believers. He said, "Once we be-

lieved that no one can stand between the individual and God. There is truth in that view. However, now we see that every Christian, in some sense, is a priest to every other person."

Francis House, associate general secretary of the World Council of Churches and executive of the division of ecumenical action, brought a report on signs of vitality in the European Church. He reminded the conference that the percentage of the population attending worship in Great Britain during the Victorian era is roughly equal to the per cent of the population attending worship in prosperous America today. In hard-pressed areas, small signs of revival are viewed with great enthusiasm.

Church Colleges Urged to Foster Mature Faith

Two Dimensions

KANSAS CITY, Mo.—Some 225 leading Christian educators heard a plea here for a "genuine rehabilitation" of church-related colleges "to restore them to the place they once held of acknowledged leadership in this country."

The call was issued at the first annual meeting of the Council of Protestant Colleges and Universities by Dr. Albert C. Outler of Perkins School of Theology, Southern Methodist University, Dallas, Tex.

The function of a Christian college, Dr. Outler said, is to further discursive truth, based on scientific evidence, and evangelical truth, based on faith in God's grace.

"A church-related college must be a community of inquirers whose concern for discursive truth is of the very same sort as any other such community," he said. "But since it is also Christian, it must make the quest for truth about God a natural and integral concern of its communal life."

"These two dimensions of truth co-exist—they must be co-related in the Christian college. They must never be posed as alternatives or rivals to each other, nor be subordinate, either to the other."

Some church-related colleges and professors have gotten so far away

from the Churches and from religion that they delight in shocking their students, a professor of Christian theology told 300 Methodist educational leaders the same day.

Dr. Nels F. S. Ferre of the Andover Newton Theological School, Newton Center, Mass., also said that some church-related institutions shelter students "from the rough places religiously." To produce a mature faith, he stressed, the faculty should neither shelter nor shock.

Speaking on "The Church-Related College and a Mature Faith," Dr. Ferre said that in cases where educators have lost faith a few strong people must show the faculty how to demonstrate the distinctive nature of the church-related college.—RNS

Illinois Council Takes Stand

Move Hits Gambling

SPRINGFIELD, ILL.—A resolution opposing anticipated bills in the Illinois legislature to legalize gambling, bingo in particular, has been adopted by the Illinois Council of Churches at its 28th annual assembly here.

The council delegates asked the legislature to "take a stricter rather than less stringent" attitude toward gambling. Several state legislators have already announced plans for measures to legalize bingo and similar games of chance for charitable and religious purposes.—RNS

E. Stanley Jones, Billy Graham Will Conduct Crusades

Evangelism in Japan

TOKYO—Two internationally known American Protestant evangelists, Dr. E. Stanley Jones and Billy Graham, will conduct crusades in Japan in 1959 as part of nationwide observances marking the 100th anniversary of Protestantism in this country.

Dr. Jones, noted Methodist missionary and author, will lead a series of ashrams (retreats) from Feb. 4 through April 22. This will be his fifth evangelistic campaign in Japan since the end of World War II. Mr. Graham, who held an eight-day Japan crusade in 1956, is scheduled to return in May or June.

Mr. Shirai reported that in 1958 membership in the United Church increased by 3,500 for a record total of 175,500.—RNS

He Still "Gets His Man"

FBI Man Now Successful Pastor

WASHINGTON, D. C.—Merrill W. Drennan, who at 35 gave up a promising career as an agent with the Federal Bureau of Investigation to enter the ministry, has demonstrated that he still knows how to "get his man."

Only now he is gathering members for Millian Memorial Methodist Church, in suburban Silver Spring, Md., and making churchgoers of them.

Methodist Bishop G. Bromley Oxnam of Washington revealed that the ex-FBI agent has the fastest growing church in the Washington area. Since 1954 its membership has climbed from less than 200 to more than 900.

Mr. Drennan had been an FBI agent for six years when he dropped in to a noonday Lenten service nearly a decade ago at Washington's downtown Church of the Epiphany (Episcopal).

He heard a sermon by Dr. Joseph R. Sizoo, now professor of religion at George Washington University, so eloquent that it moved him to consider serving the church full time instead of only as a Sunday school teacher.

FBI Director J. Edgar Hoover, recalling how he almost entered the Presbyterian ministry as a youth, gave the plan his blessing.

After three rugged years at Westminster (Md.) Theological Seminary, during which Mr. Drennan supported his wife and two children by part-time work including selling encyclopedias, he was ordained.—RNS

About Red Rites

BERLIN—Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany (EKID), stressed here that although the Church regards the Communist youth dedication ceremonies as diametrically opposed to Christian Confirmation it has no intention of "writing off" participants in them.

In *Die Kirche*, official weekly of the Evangelical Church of Berlin and Brandenburg, of which he is head, Bishop Dibelius maintained, however, that temporary regulations adopted by East German regional churches, permitting young people to continue taking part in religious life even if they have participated in the Red rites, were by no means to be interpreted as a compromise with atheism.

"The Church knows too well," he said, "that uncountried East German youngsters are enrolling for the atheistic ceremonies solely because parents are afraid their children would otherwise not be admitted to higher education."—RNS

Southern Baptist School Faces Accreditation Loss

Seminary Battle

NASHVILLE, TENN.—"Current difficulties" at Southern Baptist Theological Seminary in Louisville, Ky., where 13 professors were dismissed last June, will be investigated by a six-man committee appointed by the executive committee of the Southern Baptist Convention at its semi-annual meeting here.

Temporary chairman of the committee is J. D. Grey, pastor of the First Baptist Church, New Orleans, a former Convention president.

Other members of the committee are the current president of the Convention, Brooks Hays of Little Rock, Ark., and four other past presidents.

The committee was appointed at the request of Wade H. Bryant of Roanoke, Va., president of the seminary's trustees. The action followed criticism by the American Association of Theological Schools' accrediting committee of the seminary's administration for the way in which the 13 professors were dismissed.

A decision on removal of the seminary's accreditation was deferred for one year by the association, which decided to make "a full inquiry as to whether they have taken adequate steps to repair the damage to the seminary and to the dismissed professors."

The special committee appointed by the Convention Executive Committee will make a written report by March 1.—RNS

Baptist Peace Prayers

WASHINGTON, D. C.—Some 23,000,000 Baptists in more than 100 countries were urged to offer prayers on Feb. 1 for world peace, religious freedom, and evangelism in a special message issued here by the Baptist World Alliance.

The plea was made in connection with Baptist World Alliance Sunday (Feb. 1), when the alliance will mark its 54th anniversary as an

international fellowship of Baptists.

The message declared that suspicion, fear and hate "have laid their blight upon nations" and that wealth which could be used to feed hungry people everywhere is being spent to create "means of destruction."

Only God, it said, "can cope with the human sinfulness at the root of the trouble. He has given us prayer as one great means of bringing closer that day when His will shall be done on earth."

"As Christ died to save sinners," the message said, "each one of his followers is called to live his life and give his testimony in such a manner that the Savior may—in the words of the prophet—'see the fruit of His travail and be satisfied.'"

Lutheran Pastor Honored

Greenland Anniversary

GODTHAAB, GREENLAND—Greenland has honored the Christian missionary from whom its entire modern history is dated with a postage stamp commemorating the 200th anniversary of his death.

Bishop Hans Egede (1686-1758) went to Greenland in 1721. A young pastor of the Lutheran State Church of Norway, he had become interested during studies at Copenhagen in the ancient Norse sagas which described Leif Ericson's Greenland.

Europe had lost all contact with the Norse settlements on once-prosperous Greenland after 1350 and for more than 350 years nothing had been known of the island.

Once carpeted with trees, at least in its south portion, Greenland's climate had changed, due apparently to a shift of the Gulf Stream, and it was then, as now, largely covered with perpetual snow.

The Greenlanders of today regard Bishop Egede as the father of their country because he brought them their first contact with European civilization.

Today Greenland has a population of 18,000 of mixed Danish and Eskimo ancestry, about four times that of Bishop Egede's day, and has become the most Northern outpost of European civilization.—RNS

Scripture-Postage

UNITED NATIONS, N. Y.—A quotation from Leviticus 19:18, "Thou shalt love thy neighbor as thyself," appears in the five official languages of the United Nations on a new Israel postage stamp honoring the tenth anniversary of the Universal Declaration of Human Rights.—RNS

Leaders Study WCC Headquarters' Plans



—RNS

Architects' plans for the World Council of Churches' headquarters to be built in Geneva were reviewed by Henry Knox Sherrill of New York, chairman of the international committee for the building program, and other clergy and lay leaders at a meeting of the Friends of the World Council of Churches in New York.

Looking over the drawings with Dr. Sherrill, who recently retired as Presiding Bishop of the Protestant Episcopal Church, are (left to right): Francis P. Miller, Charlottesville, Va., Presbyterian Church in the U. S. (Southern) layman; Dr. Eugene Carson Blake, Philadelphia, and Dr. J. Kenneth Miller, Garden City, N. Y., stated clerk and layman respectively of the United Presbyterian Church in the U.S.A.

Bishop Sherrill reported in December that nearly \$750,000 had been raised toward the \$2,500,000 headquarters fund goal.—RNS

Pamphlet Warning About Marriage to Foreigners

Air Force Ban

WASHINGTON, D. C.—The Department of the Air Force said here that a ban imposed by a chaplain in Japan against distribution of a pamphlet entitled "If I Marry a Foreigner" is a "staff command matter" and will not be investigated by Washington.

Chaplain (Col.) Albert C. Schiff, Jr. (American Lutheran) of Columbus, O., ordered the pamphlet, pub-

lished by the Moody Bible Press, removed from an armed forces chapel in Tokyo after it caused criticism in the Japanese press.

The pamphlet, written by retired Navy Chaplain (Cmdr.) George W. Thompson (American Baptist), who served for some time in Japan, warned servicemen of the perils in marrying a bride of "heathen religion" and different cultural background.

"No right thinking American," wrote Chaplain Thompson, "believes he is better than any other nationality because he happens to be an American, or lives in a country that has more of the blessings of civilization than any other.

"But if you marry a foreigner, what reception will your kin give to the person you marry?" the pamphlet asks. "Would the person fit into your family or would the family feel that you married beneath your cultural, social, religious, and moral level?"

Military authorities apparently feared the pamphlets would arouse bad feeling in a nation where 30,000 Americans have married Japanese brides since the end of World War II.—RNS

Appeal to Publishers

Urges Obscenity Halt

WASHINGTON, D. C.—The Churchmen's Commission for Decent Publications adopted a resolution here asking the magazine and book publishers of America to "set their own

house in order" and adopt a voluntary code against obscenity and indecency.

The action was taken at the commission's national meeting attended by clergymen and laymen from a dozen states.

They urged publishers to cooperate in "preventing the dissemination of that which violates the laws of the United States and of states and municipalities."

Members of the commission took note that a number of denominational bodies have included such statements in recent resolutions and reports, but said it is important that as many church bodies as possible take a stand on the issue, so that legislators and prosecutors will be encouraged to take action. Disciples took such action at the International Convention in St. Louis.

Copies of the commission's monthly newsletter will in the future be sent to leaders of all Protestant denominations in order to keep them better informed of developments with respect to indecent publications and legal prosecutions.—RNS

United Church Plans

Lay School of Theology

ST. LOUIS, Mo.—Plans for a national Lay School of Theology, believed to be the first of its kind in the country, were announced here at the annual directors meeting of the two laymen's organizations of the United Church of Christ.

Providing a week of intensive courses in theology, Bible and practical churchmanship for laymen and women, the school is expected to spread to other areas of the U.S. following its pilot test at the denomination's Lancaster (Pa.) Theological Seminary June 7-13, 1959.

The two men's groups are the Churchmen's Brotherhood of the Evangelical and Reformed Church and the Laymen's Fellowship of the Congregational Christian Churches.

The two agencies, along with others of both denominations, are in the process of coordinating their programs following the merger last year of the Congregational Christian General Council and the E and R Church to form the United Church of Christ.

Dr. J. Kenneth Kohler of St. Louis, executive secretary of the Churchmen's Brotherhood, said the lay school was being established to meet the requirements of "more and more lay people who are both capable and desirous of exploring Christian life and work more deeply than is customary in their local churches."—RNS

Protestants Fight

Gambling in N.Y.

"Gambling is a moral and social evil that tends to undermine the ethical teaching of our churches and glorifies the philosophy of getting something for nothing," declared a strong statement protesting a proposal to legalize off-track betting in New York City.

In a 12-page document, the Protestant Council of the City of New York observed that "individuals and families who can least afford to wager are the ones who are most tempted by the hope that a miracle bet might transform their meager earnings into a windfall of luxury."

The statement was presented last week by Council president Dr. Gardner C. Taylor to Mayor Robert F. Wagner's committee which is studying ways of increasing tax revenue in the city.

The statement pointed out that while strict enforcement of the laws may never completely stamp out gambling, once the principle of legal gambling is endorsed, there is no stopping place. It predicted that gambling would be extended to baseball games and other sports and that "city, state and national lotteries would be just a step away."

"There is no substitute for the honest labor for one's income," declared the Council. "On this principle our economy depends."

The Protestant Council represents 1,700 churches of 31 denominations in the Greater New York Area.

15 Children

"Father" Lucassen

OOSTERHOUT, THE NETHERLANDS—A 74-year-old former shipping executive and the father of 15 children was ordained to the Roman Catholic priesthood here.

He is F. E. M. Lucassen, who entered the Benedictine monastery in this Noord Brabant town two years after the death of his wife in 1951.

All his children—eight sons and seven daughters—will attend the ordination. Four of the daughters are nuns.—RNS

Acceptable to South?

Changing Patterns

NEW YORK—Many Southerners are ready to accept "changes in racial patterns" in the South, Quaker leaders attending the annual New York Report meeting of the American Friends Service Committee here were told.

Miss Jean Fairfax, national com-

mittee representative of southern programs, said Southerners are responding to and creating change because this is the only way they can live with integrity in an increasingly more inclusive world community.

"To historic and sectional differences within the South are being added the diversity and complexity which industrialization, urbanization and migrations of people inevitably bring," she said. "Let us not be overwhelmed by the audacity of the massive resistance movement which claims to be the only force working for and speaking for the South."—RNS

A "Baffling" Problem

Migratory Worker

"One of the most baffling and difficult problems in the United States," that of the "voiceless, hopeless, stateless" migratory worker, demands greater effort by the churches in awakening conscience at all levels of society and government, and effective and enforced legislation.

These were basic conclusions made by speakers at a migrant luncheon held in New York under the auspices of the national migrant committee of the National Council of Churches' division of home missions.

Pennsylvania's commissioner of labor and industry, William L. Batt, Jr., predicted that if the next session of Congress could be induced to act in recognizing the federal government's share of responsibility for the condition of migratory workers, that more progress would be made in the next two years than has been made in the past twenty. He urged creation of a federal bureau of migratory labor in the United States department of labor and passage of a seven-point law:

to provide loans to growers for construction of adequate housing

for migrant workers; controlled and improved transportation of migrant workers rather than "pious expression" now existing; establishment of adequate rest stops along migrant worker's routes, with cooperation at state levels; regulation for crew leaders to protect workers from exploitation; bar against child labor; same protection for native American migrants as is afforded other migrant labor; health and welfare benefits.

Among the other speakers were: Mrs. Monica B. Owen, associate director of the Migrant Ministry, Governor Averell Harriman of New York, Governor Robert E. Myner of New Jersey.

Mrs. Owen pointed out that "the church cannot work alone through the Migrant Ministry," which employs only 40 persons at the national level, 450 "seasonal workers," and uses the assistance of 7,000 volunteers in 33 states.

Rejected . . .

Private School Tax

SACRAMENTO, CALIF.—Official vote tabulations of November's California ballot proposition which would have reinstated a property tax on parochial and private schools shows the measure was defeated by a plurality of 1,758,707 votes, better than a 2 to 1 margin.—RNS

Flourishing Abroad

Christian Endeavor

COLUMBUS, O.—Christian Endeavor work, established in the United States 77 years ago, is "flourishing" in foreign countries today, Dr. Clyde W. Meadows of Chambersburg, Pa., a vice-president of the International Society of Christian Endeavor, said here.

Reporting on the movement in other countries, he said he was especially enthusiastic about its progress in Germany, Korea, Australia, India and Great Britain.—RNS

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MASTER AND SLAVE...

Christians

by May Hall Thompson

Illustrated by Berneking

THE slave was born on a Virginia plantation owned by a man named Washington. His name was George, and he was contented and happy enough as he played with other children, who were also slaves.

Then his mother was sold to a trader who took her farther south, leaving little George behind. After that George was more than unhappy—he was unreconcilable and cried most of the time there on the plantation.

It happened that a man by the name of Hamilton, a native of Tinmouth, Vermont, was driving

through on his way south and stopped his horses and wagon at the plantation for a night's rest.

From his camping ground he kept hearing the continuous crying of a child and, being a doctor, he made inquiry about him and offered his services as a physician. It was then he learned the sad story of little George Washington. He wanted to do something about it, so he took a look at the little boy.

Dr. Silas Hamilton was a man vigorously opposed to slavery but felt that its abolishment would be a long way off and a difficult process. It was over thirty years off but of course the doctor couldn't know that. However, he felt that since slavery existed he would try to promote the welfare of slaves by buying a plantation himself, using slaves in as nearly a Christian way as possible and, by thus operating a model plantation, set an example to other slave owners.

He had already bought a plantation in Adams County, Mississippi, and was on his way down to it when he met little George Washington.

The sad and tragic distress of the child aroused the sympathies of the doctor so much that, being unable to do anything for the boy medically, he offered to buy him. The owner, realizing that the little slave might die of grief and therefore be a loss to him, sold him to the doctor for one hundred dollars.

When the boy learned he was on his way south and might possibly get to see his mother again, he began to improve. On the leisurely trip south in a wagon pulled by horses, his grief was assuaged and he began to take an interest in life again. No doubt it was a pleasant trip, and no doubt during this time seeds of his new love must have been planted in the boy's heart.

The mother was never found; but George proved to be grateful for the doctor's care of him, and he proved to be an intelligent and trustworthy boy on the plantation in Mississippi.

There were other slaves around him, so George had plenty of attention and care under the best conditions of slavery, for Dr. Hamilton's project was proving a success; he was managing a plantation with slaves, whom he treated with the utmost kindness and consideration. Yet the example he set did not induce other plantation owners to treat their slaves in the same manner, and Dr. Hamilton learned that the injustice would have to be handled some day in another manner—by abolition.

Accordingly, he sold his plantation, freed his slaves, three of whom accompanied him back north: George, who was still a boy, and a Negro

man and his wife, who came along as house servants.

Dr. Hamilton settled in a small village in southwestern Illinois called Otterville, a few miles from the present town of Jerseyville. There he, with his three freed Negroes, lived until his death in 1834, when George was still a boy.

Upon his death the doctor's money of \$4,000 established and supported a little school called the Hamilton Primary School and later known as the "Stone School House," built in 1835. It is said to be the first "free" public school in Illinois.

Since there was no color barrier at this school, George attended it and obtained a good common school education. No doubt Dr. Hamilton had George in mind when he planned such a school, as well as other colored people who might come to the community.

George attained manhood there in the community and became a farmer. He also became a member of the Baptist church, serving as its caretaker and as a Sunday school teacher and song leader. He also served as grave digger for the community, refusing pay for such services.

In spite of his many kindnesses to others, George had a few unhappy experiences. Once he was arrested in Calhoun County, where there was considerable anti-Negro feeling, and lodged in jail as a runaway slave. A businessman who knew George secured his release.

Another time some boys set about stoning him, and this time the county judge came to his rescue, for there were many people over a wide area who knew and respected George Washington.

George was a successful farmer and upon his death in 1864 he left \$1,500 for the erection of a monument to the memory of Dr. Hamilton. This monument is on the ground of the Old Stone School at Otterville, Illinois, and on it may still be read the inscription:

To the memory of Dr. Silas Hamilton
His Former Master
Born in Tinmouth, Vt., May 19, 1775
Died at Otterville, Ill., Nov. 19, 1834
Having in his lifetime given
freedom to
Twenty-eight slaves
At his death bequested four thousand
dollars for the erection and endowment of the Hamilton Primary School

George also left \$7,000 as a fund to be used for the education of Americans of African descent. This fund still functions—another memorial to a slave and his master, both Christian people.

Death Is Not

"Where the Scriptures Speak . . ."

by the Editor

February 8, 1959

Scripture: Luke 20:27-38

WHEN a new leader appears in our midst, we are always anxious to find out what he teaches about our favorite subject. If he speaks on matters with which we are not acquainted, we have no way of knowing whether he speaks truly or not. But in the subjects to which we have given attention, we imagine ourselves to be expert enough to judge the teacher.

It was so with Jesus. The scribes, the Pharisees, the Sadducees and the common people often asked him about the matters which concerned them most. More often than not, the learned people asked trick questions, assuming that he would not be able to get out of the trap. He always did. To sincere questions, he gave humble answers. With the haughty, he had little patience.

The Sadducees were a haughty group. They composed a party, a select group of the priesthood. They probably were the most influential in the Hebrew nation. Without agreeing with them, it is still easy for us to see that their word had become law and they assumed that any truths worth knowing were already being taught by them.

The Sadducees stand out, among the Old Testament peoples, as a group which did not accept the doctrine of the resurrection. It is said that they used only the Pentateuch, the first five books of the Old Testament, called the law of Moses;

since these books do not mention the resurrection, the Sadducees had rejected such later references as Isaiah 26:19 and Daniel 12:2.

With this background, it is easy to understand the question about the marriage of the one woman to seven brothers, which is the chief textual material for our lesson today.

Notice, first of all, that the Sadducees began their question to Jesus with the word of address: "Teacher." They did not really consider him their teacher. So, it is ironic and it sets the tone for the whole question which they raised.

The story is told as historical narrative, "Now there were seven brothers." (Luke 20:29.) The farther you go into it, the more you realize that it is not the account of real happenings; it is the product of their imagination. They did not believe in the resurrection, they were not really trying to find out whose wife the woman would be. They were trying to make the idea of resurrection seem more ridiculous. At the same time, they could heap further suspicion upon Jesus by giving him a question he could not answer.

Jesus was equal to the test. Before he got through, he had not only made their question foolish in itself, but he had given some new insight into the law of Moses. The first thing he pointed out was that we do not think about the future life in the same terms which we use in this world, among the "sons of this age" (Verse 34). Life in eternity is a life where "they cannot die any more." The conditions are

such that no earthly language helps any, in trying to explain them.

Having said this, Jesus showed that he knew more about the law than they expected. Remember, they assumed that they were the only true interpreters of the law, and they found no doctrine on the resurrection in the law. Jesus called their attention to the experience of Moses and the burning bush. (Verse 37.) At first thought, we might not notice that there is anything about the resurrection in this experience. But there is.

It was in this experience that Moses learned that God "is the God of Abraham, Isaac and Jacob." Jesus then reminds the Sadducees: "Now he is not God of the dead, but of the living." (Verse 38.) Obviously, these three worthies lived a long time ago, in history. If they are alive now, God being God only of the living, then there is a resurrection, and the doctrine is taught in the Pentateuch.

The experience ended as it began. This time, however, it is the old friends of the Sadducees, the scribes, who replied to Jesus. They say: "Teacher, you have spoken well" (Verse 39). Again, the use of the word teacher is pure irony. They were not convinced. They did not really think he spoke well. But an attempt at public flattery was the only way that they could save face in this situation.

We, like the Sadducees, can hardly refrain from forming our human pictures of what eternity is like. You hear far more discussion about the correct answer

the End



Meaning for Today

by Hunter Beckelhymer

to the Sadducees' question than you do about Jesus' answer. We are just determined that we shall do "business as usual," in the land beyond the grave.

There is nothing wrong in this, if we always realize what we are doing. We are putting spiritual, eternal truths into human, temporal language. Death is not the end. Our faith is built upon this fact. To describe the state of Abraham, or ourselves in eternity, is beyond our ability. This is not the only human weakness we have. Therefore, it ought not to shake our faith one bit.

THE SCRIPTURE

Luke 20:27-38

27 There came to him some Sadducees, those who say that there is no resurrection, 28 and they asked him a question, saying, "Teacher, Moses wrote for us that if a man's brother dies, having a wife but no children, the man must take the wife and raise up children for his brother. 29 Now there were seven brothers; the first took a wife, and died without children; 30 and the second 31 and the third took her, and likewise all seven left no children and died. 32 Afterward the woman also died. 33 In the resurrection, therefore, whose wife will the woman be? For the seven had her as wife."

34 And Jesus said to them, "The sons of this age marry and are given in marriage; 35 but those who are accounted worthy to attain to that age and to the resurrection from the dead neither marry nor are given in marriage, 36 for they cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses showed, in the passage about the bush, where he calls the Lord the God of Abraham and the God of Isaac and the God of Jacob. 38 Now he is not God of the dead, but of the living; for all live to him."

IT IS probable that the Sadducees in today's scripture were trying to catch Jesus in blasphemy, as the men in last week's scripture were trying to catch him in subversion. Nevertheless they asked a perplexing question that deserved an answer, and they got one.

We have legitimate questions about the life to come. The idea of it taxes our understanding to the uttermost. Probably not many of us think of it as a perpetual fish fry, as Marc Connelly pictured it in his play "The Green Pastures." Not many of us would look forward happily to an endless existence of wearing a white robe and playing a harp, even if we believed in it.

But if these childish images don't make sense to us, what do we expect? Will we have work to do in heaven? Can we continue on a grander scale the things that we loved to do on earth, such as paint a picture on a canvas a light-year wide, as Kipling suggested, or be a one-man bass section in the celestial choir, which was said to be Teddy Roosevelt's ambition? Will our departed loved ones have remained forever the same age, while we have grown old? For that matter, the Sadducees' question is a pretty good one. If a widow remarries, whose wife will she be in the resurrection?

So far, science cannot help us much with these and other questions about the life to come. Although it can tell us nothing positive about an afterlife, neither is it able to disprove the idea. As we well know, this whole area of religious thought

is one in which charlatans prey upon the superstitions, and upon the natural longings, of bereaved people who want to talk to their departed loved ones.

Most of the mysterious sights and sounds at spiritualists meetings have been revealed to be second-rate magician tricks. The rest may be first-rate magician tricks. But even if spiritualism is 99.9 per cent fakery, there are learned teachers of religion and trained scientists who admit to a realm of reality here for which they have no natural explanation. As far as human knowledge is concerned, the afterlife is an open question.

Jesus does not offer us detailed answers to our specific questions about life beyond the grave. But he affirmed it. He replied to the Sadducees that their question about the widow's husbands wouldn't apply in the life to come—that is, God has taken care of it. He grounded his belief in the afterlife in the power and goodness of God—that those who are "worthy to attain to the resurrection from the dead" are "sons of God," and "all live to Him."

We can do no better today in our questions about the life to come than to trust in God's love and power, and to leave the particulars to Him. The minds he gave us are always curious. There seems to be no limit to what we can discover about the natural world. So we want to know everything. But human understanding is not sufficient. At this point our trust in God sustains and encourages us.



Tommy Sands, Pat Boone, and other stars witness through the power of example

How

by Duane Valentry

THE DAY Sam raced his souped-up Ford against Joe on the school street he had an argument with his brother Bill, who knew about the driving feud between the two boys.

"The way you race that jalopy sets a bad example for all the others. Besides, you could get in trouble in school for using that street—it's a slow zone," cautioned Bill, who was a year older.

But Sam laughed at him. "What difference does it make what one guy does? Anyway, I owe Joe a race."

That day they raced and Sam won. But somehow it didn't make much difference after all. Making a fast turn with all the kids looking on, Sam's car knocked the fender off a parked car, the principal's. Now he was in real trouble!

What difference does it make what one person does? Bill, elected president of his senior class, went on thinking it was pretty important. When some of the fellows in his class wanted him to have a drink with them, Bill refused.

"Chicken?" they wanted to know, but Bill laughed them off. President of the class meant a certain standard of behavior in his books, and he wanted to live up to it.

Bill never did take that first drink, and because he set the

example and Sam had learned something about the importance of setting a good example (and following one), he didn't either.

"Better to light one candle than to curse the darkness," a Chinese proverb runs, and it is true that a single candle, no matter how small, will disperse any amount of darkness.

How's the candle *you* light? Maybe you haven't thought it mattered much whether you lighted a candle or not, since you are only one.

It matters. Every individual counts. Maybe you are one of those who just criticize and condemn without adding your own constructive efforts to worthwhile endeavors. But it matters whether or not you put your shoulder to the wheel and lend your strength, small as it may seem. It matters whether you are just plain Joe Doaks or whether you are famous. Or did you think that famous people could just about do what they wanted?

Top singer, Pat Boone, doesn't smoke or drink, partly because he is religious and doesn't believe in it, partly because he wants to have and keep a healthy body and mind, and partly because he wants to set a good example.

"If my influence was responsible for leading even one boy or girl toward those things, it would be too heavy a price to pay for any enjoyment I might get out of it," he says.

Pat believes in "lighting his candle" in other ways, too. In spite of more big and important job offers than one fellow can



—NBC Photo

Above: Top rock and roll singer, Tommy Sands, says "no" to all drinks stronger than coke.

Below: Roy Rogers and wife, Dale Evans. He wants to be proof that a "good guy" can lead a clean life.

v *Important Is ONE?*

handle he was determined to finish out his schooling at Columbia. Why? Not only because he considers an education of primary importance.

"I don't want to set an example of quitting school—too many young people are doing just that."

Pat isn't the only one. Tommy Sands also sets an example by saying "no" when anything stronger than Coke is served.

"Don't need 'em," says this 19-year-old singer when asked why he doesn't smoke or drink. "I was brought up to value good health and clear thinking and decided that no matter what tastes other people have, I'll stay away from cigarettes and liquor."

Tommy, like Pat, is sincere in

his beliefs and would follow them even if things hadn't worked out the way they have. This kind of sincerity has helped both become successful and marks them as outstanding individuals even apart from their unusual talents.

Sonny James is another entertainer who could do what he wants, but believes instead in setting an example, first and foremost. Sonny not only doesn't drink or smoke but he won't sing where liquor is sold—a pretty strong stand for any entertainer to take!

"I don't want to appear any place that young people couldn't enter; I wouldn't want to be the reason teenagers were brought into a place where there was drinking," he explains.

Does taking a stand for clean living, clear thinking and good health against social pressures that urge one to be "sociable" (or any other kind of below-standard conduct) mean you get laughed at for being a standout? It does not seem so.

Roy Rogers believes he owes it to millions of youngsters everywhere who believe he's a "good guy" to live a clean life.

So you're not a Pat Boone, Tommy Sands or Roy Rogers? Who do you owe it to to live up to the best that's in you and set an example?

Yourselves!

Doesn't the Bible say it best, as always?

"Let your light so shine before men . . ."



Sonny James believes in the importance of one—example.



Pat Boone is a teetotaler and a non-smoker. He believes example is important. Here he is on location in Lexington, Ky., when "April Love" was filmed.



Consulting the Pastor by Charles F. Kemp

Faith and Courage

ANDREW BLACKWOOD, for many years a professor at Princeton, tells of an experience of a former student. It was during the days of the first world war. The young man was driving an ambulance in France.

One night he and his buddy were driving toward the front lines. They were driving without lights, with shells falling on every side. He was afraid, as well he might be, and he was afraid he would show his fear and not do his duty. Then, there came to his mind a sentence from the Psalms, the devotional classic of the Hebrew people. The reason he happened to know it was because he had learned the words as part of an anthem which he had sung as a member of the chapel choir at Princeton.

The words were from the twenty-seventh Psalm, "The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?" Somehow these words gave him a sense of confidence and hope. They enabled him to continue and to do his duty. The next day he was decorated for bravery.

Courage is one of the common needs of all mankind. Centuries ago Plato said that the four cardinal virtues were wisdom, courage, temperance and justice. The early Incas of South America made prayers to the gods for courage and help.

Alfred Adler, the psychologist,

said, "It is courage that decides the destiny of the individual," and Wallace Petty, in his little devotional book, *The Evening Altar*, said, "Successful living pivots on the virtue called courage." Anything that we can find that contributes to courage is worthwhile.

Courage comes from many things. A sense of duty is one. When Louis Pasteur was making his experiments on cholera a fellow-student said, "Studies of this sort require much courage," to which Pasteur replied, "What about duty?"

A sense of need is another. Clara Barton, the founder of the American Red Cross, was very timid and shy by nature, yet she served on the battlefields of three wars. When asked how she did the things she did, she said, "You must never think of anything except the need and how to meet it. Then God gives the strength and the thing that seemed impossible is done."

The needs of the wounded men enabled her to attain a courage she never could have attained for herself. Many people have found that in the needs of others, they have found a source of courage and strength. As someone has said, "Nothing makes us strong like a call for help."

Courage like fear is contagious. Life is always inspired by life. They used to say that the very presence of Cromwell on the

battlefield gave men courage without his needing to say a word. Will Durant said of William James, "He was always helping somebody, lifting men up with the contagion of his courage." We are grateful for such people, but it is not limited to outstanding personalities. It is true in commonplace lives, also. One life can do much to strengthen another merely by association.

All of these things are important—a sense of duty, the needs of others, the inspirations of a great life, and comradeship, but in the Scripture, when we read references to courage, almost without exception they are related to faith. "Be strong and let your heart take courage," the Psalmist said; because of his faith in the goodness and the love of God, he could speak of courage.

The rest of the Bible is an illustration of the thing that the Psalmist has condensed into this one sentence. Whatever else we may think about the Bible, it is a record of courage unsurpassed in history. Comradeship is there, a sense of duty is there, concern for others is there, but in these personalities whose stories are recorded, we find that the source of their courage was in their faith. The significant thing is that these same resources are available today. "Be strong and let your heart take courage, all you who wait for the LORD."

NFDD Meeting in Omaha

The National Fellowship of Disciples Directors will hold their annual meeting in Omaha, Nebraska, Feb. 7 and 8, 1959. This meeting precedes the meeting of the Division of Christian Education of the National Council of Churches which opens Monday, Feb. 9. Directors from all across the United States will hold meetings in the First Christian Church in Omaha.

The theme for this year's meeting is "My Work and My Calling." Under the leadership of Randolph Thornton of the Division of Christian Education, NCC, and Tom Bennett from the Department of Religion and Economic Life, NCC, the directors plan to use good group procedures to help understand better the nature of their ministry.

It is proposed that directors will gain new insights into their local church work as well as a deepening of their spiritual understanding. Program Chairman Verna Evelyn Johnson, director, First Christian Church, Port Arthur, Texas, says: "Directors sometimes feel the pull of their local church responsibilities, the pull of their commitment to God, and occasionally feel the need to reconcile the two."

Registration will be handled by Eunice Rose from First Christian Church, Jefferson City, Mo.; Eleanor Anderson, First Christian Church, San Angelo, Tex., will preside at the Saturday evening dinner; Lucy Ann Hass, Central Christian Church, Indianapolis, Ind., is worship leader for the meeting; Bill Foster, First Christian Church, Tulsa, Okla., is chairman of NFDD.

New York Church Gift

NEW YORK, N. Y.—Hampton Adams, minister of the Park Avenue Christian Church here, has announced the contribution of \$100,000 toward a new educational building. The member making the pledge wishes to remain anonymous at present.

Looking toward the 150th anniversary of the congregation in 1960, the church is planning many additions to its program of service, as well as improved physical facilities.

Oregon to Stress

Community Service

The Oregon Christian Missionary Society's commission on Christian action, under the leadership of Mrs. Frank Ritchey of Milton-Freewater, is sponsoring a series of area meetings emphasizing Christian community service.

Thomas Griffin, national director of Christian Action for the UCMS, will be the guest leader in all of the area meetings, which will follow the Oregon Christian Assembly at Dallas.

The first area meeting is set for the Mallory Avenue Christian Church in Portland, February 15. On the following days Mr. Griffin will be at Eugene, Medford, Bend, and LaGrande.

Each area meeting will have its own special emphasis, depending upon the particular social problem in the area. In the Mallory Avenue Church the special emphasis will be upon racial relations.

Other emphases include migratory-labor problems, liquor problems, and legislation. All will study the Biblical background for social action and the possibilities for programs and projects in social action. —RAY S. HEWITT

San Antonio

Church Dedicates

SAN ANTONIO—Southside Church, 2500 South Presa Street, San Antonio, Tex., dedicated a new educational building Sunday, Jan. 18.

The new unit is a two-story brick structure, 40 by 95 feet, erected to serve the children's departments of a growing church school.

Featured is a prayer chapel which promises to be the most used part of the building.

In addition to the education unit, the church has recently dedicated a new Youth Center which has already begun to attract the young people of the neighborhood.

The total cost of erecting and equipping the new facilities at Southside Church has been approximately \$67,000.

T. Ervin Veale is minister, and H. L. Scruggs is chairman of the Board and Building Committee.



Ground was broken for a new \$65,000 educational building, January 4, by First Christian Church, LeMoyné, Pa. Pictured above are the participants:

Front Row: Jean Sprecker and Jack Scott.

Second Row: William Ziegler, contractor, Sylvester Hammacher, church school superintendent, Karl Achenbach, chairman of the Finance Committee, Clarence Stoner, chairman of the Building Committee, Clarence Albert, chairman of the Church Board, Paul A. Remick, minister, and Miss Judy Hoover.

Doyle Mullen to Florida

Doyle Mullen, minister of the Federated Church, West Lafayette, Ind., since 1948, has resigned to become minister of First Church, Ocala, Florida, Feb. 1.

Mr. Mullen was minister of First Christian Church, Lafayette, for twelve years, prior to the merger with a Baptist church to form the present congregation. Mr. Mullen said, upon leaving, that, "This is one of the few among the Christian Churches where more has been done about unity than to talk about it."

● Mrs. Theodore R. Leen, wife of the pastor of the First Church, McKinney, Tex., was guest speaker for Woman's Day at Southside Church, Abilene, Tex. Mrs. Leen is a member of the national board of the General Department of United Church Women, National Council of Churches.

● Miss Jessie M. Trout, vice-president of the United Christian Missionary Society and executive secretary of the Department of Christian Women's Fellowship, was Woman's Day speaker for First Church in Lafayette, Ind.

Transportation Secretary at Indianapolis

World Convention Office

Office space has been arranged for by the World Convention for its transportation secretary, H. B. Holloway, in the new building recently erected and dedicated by the Board of Church Extension.



World Convention
—World Fellowship

Mr. Holloway's address from now until the 1960 Edinburgh World Convention will be 110 South Downey Avenue, Indianapolis, Ind.

The World Convention and the Board of Church Extension cooperate in the Savings Plan which was inaugurated following the 1955 Toronto Convention. Many have joined the savings plan, looking toward their attendance at Edinburgh in 1960. One important factor in the plan is that when individuals join they not only receive 3% per cent interest compounded semi-annually on their World Convention Savings, but at the same time their money is helping to build new churches and parsonages.

"The work in the New York headquarters office of the World Convention has become so heavy that it has been necessary to secure this extra office space in Indianapolis," said Jesse M. Bader, general secretary. Mr. Holloway will be responsible for transportation, tours, registration fees and housing accommodations in Edinburgh.

Indications are now that there will be at least 1,200 going to Edinburgh to attend the Convention from Canada and the United States.

Indianapolis Charter

The charter of the new Southport Christian Church, Indianapolis, was closed Jan. 4. The charter was opened last February and approximately 400 have been received into membership since then.

This church is one of the newest churches in the area. Its sponsors were the Olive Branch Church and the Christian Church Union of Greater Indianapolis.

The minister is Fred C. McCoun.

Mark Anthony Retires

Mark Anthony has closed his ministry with the Central Church, Lebanon, Ind., and retired from the ac-

tive ministry effective Jan. 1. He has spent most of his ministry in Indiana.

He and Mrs. Anthony have established their residence at 6069 Fernview Ave., Cincinnati 13, Ohio. They plan to spend most of their time in ad interim work.

After graduating from law school Mr. Anthony decided to enter the ministry. He received the B.A. from Transylvania College, the M.A. from The College of the Bible at Lexington, Ky. He received the B.D. from Yale Divinity School.

Mr. Anthony was president of the Indiana State Convention of Christian Churches in 1942.

First Step Toward . . .

New Montana Church

A large step toward a new church in Butte, Mont., was accomplished when a building-fund campaign, with an aim of \$25,000 reached a total of \$29,400.00 in cash and pledges, of which \$4,000 has already been paid.

The New Church Program in

Butte is sponsored jointly by the Department of Church Development of the United Christian Missionary Society and the Montana State Society. Purchase of the site for the new church was made possible by the churches of Montana, through the state organization.

Payment of the \$6,000 purchase price is being made from the New Church Development fund, and Over and Above campaign of the organization. The United Society is aiding in ministerial support.

Rollin V. Mosher, architect for the Board of Church Extension, met with the Butte group and drew sketches for the new building. The one-story structure will probably be built in two units.

Harold R. Watkins, of the Board of Church Extension, conducted the fund-raising campaign. He indicated that an \$18,000 goal would have been large enough for the size of the group and the economic situation of the city.

Mr. O. D. Harris is the missionary pastor of the church.

Obituaries

Elmer A. Hibler

Elmer A. Hibler, 87, a native of Ohio and minister in Northeast Ohio and Western Pennsylvania for more than 50 years, died Dec. 19.

He was a resident of the Kennedy Memorial Christian Home in Martinsville, Ind.

Mr. Hibler began his ministry at Homestead, Pa., in the late 1890's.

For four years (1910-14) he served as secretary to the Western Pennsylvania Christian Missionary Society. He was for four years minister of Central Church, Warren, Ohio, where he also served a second pastorate. In 1932 he became the evangelist for The Christian Evangelistic Society of Allegheny County, a work he did for thirteen years, residing in Pittsburgh. He was minister at the Sheraden church for several years before retirement in 1954.

Surviving are one son and twin daughters.

Lee Ferguson

Lee Ferguson, 84, retired Christian Church minister, died Nov. 10 at Puyallup, Wash.

Born in LeSeur, Minn., June 14, 1874, he had made his home in Washington for 40 years. He held pastorates in Washington, Nebraska and Iowa.

He was a graduate of Drake University, Des Moines, Ia.,

Mrs. J. W. Holsapple

Mrs. J. W. Holsapple, 85, widow of a Christian Churches' minister, died November 26 at her home in Temple, Texas. Born January 9, 1873, near Lancaster, Texas, she had lived in Temple since 1920. She married the late J. W. Holsapple in 1904 and he preceded her in death in 1947.

She was a member of the First Christian Church and in 1930 was voted the outstanding minister's wife of the Christian churches of Texas.

Mrs. Holsapple is survived by two sons, Karl Holsapple of Temple Dr. Cortell Holsapple, Sr., of Fort Worth; two daughters, Miss Merle Holsapple of Temple, Mrs. H. E. Hall of Sherman; three brothers; and a sister.

Miss Harriet Smith

Miss Harriet Frances Smith, sister of the late G. Lyle Smith, died Nov. 27, 1958, in Huntsville, Texas.

Miss Smith's parents were among the founders of First Christian Church, Huntsville, organized Jan. 1, 1854. She was a life-long member. She was organist and choir director for many years, and served the church in many capacities.

A graduate of the New England Conservatory of Music, Miss Smith was for a time director of the department of music at Texas Christian University. At the time of her professional retirement she was head of the geography department of Sam Houston State Teachers' College.

Porter A. Sherman

Porter A. Sherman died Oct. 18, 1958, in West Rupert, Vt. Graduated from Hiram College in 1905, he and Mrs. Sherman spent 21 years in India as missionaries. Following a 16-year pastorate in West Rupert, he retired there in 1944.

Raymond Smith

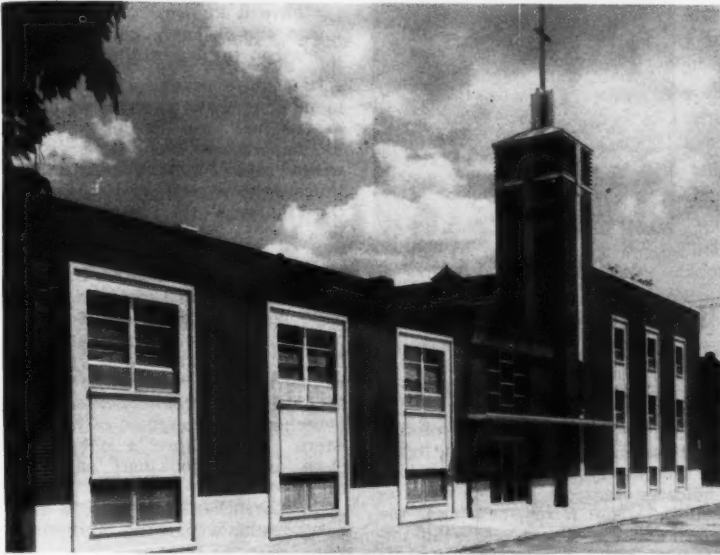
Raymond Smith, 83, for 34 years a professor at Texas Christian University, Fort Worth, and president of Atlantic Christian College from 1916 to 1920, died Nov. 26 at the Kennedy Memorial Christian Home in Martinsville, Ind.

Dr. Smith was born in Gibson County, Ind., and received his B.A. and M.A. degrees from Butler University, Indianapolis, and a B.D. degree from Yale University Divinity School in 1905. He received the honorary LL.D. from Texas Christian University in 1944. Surviving is his wife, Grace, who lives in the Kennedy Home, a daughter, and two sons.

W. E. Gordon

W. E. Gordon, former missionary to India, died at Norwood, Manitoba, Canada, Nov. 27.

He had been living with his daughter, Margaret, since his retirement several years ago.



Remodeling, New Unit, Anderson, Ind.

The East Lynn Christian Church, Anderson, Ind., is now reaping the benefits of its recently remodeled sanctuary and its new education building.

Dedication for the new unit and the remodeled unit was held last fall. The education unit was constructed at a cost of \$200,000. Focal point on the exterior is a ten-foot cross extending above the louvered cupola roof.

The main floor consists of a pastor's study, three offices, a workroom, classrooms, nurseries and other facilities. The parlor is equipped with a large fireplace.

The sanctuary now includes a partition of plateglass across the rear, separating the nave from the new narthex area. George A. Harris is serving his tenth year as pastor. The resident membership of the East Lynn Church is approximately 1,375.

Transylvania Grant

LEXINGTON, KY.—Transylvania College here is one of 36 liberal arts and sciences colleges in the country that will receive grants from the Danforth Foundation from which appropriations are to be made to finance summer study for selected faculty members.

Transylvania will use the grant of \$5,000, which is to be used over a three-year period, to aid three or four of the members of the faculty to do further work toward the Ph.D. degree, according to Dr. Irvin E. Lunger, Transylvania president.

According to conditions stipulated by the Foundation, assignments

from the grant are to be used exclusively for faculty summer study, either pre-doctoral or post-doctoral, and institutions accepting the grants must provide the Foundation by January of each year a list of appointments made for the coming summer, the amounts of each grant, and the individual programs of study to be undertaken.

Vincennes, Ind., Church

125th Anniversary

During the closing months of 1958 First Church in Vincennes, Ind., observed its 125th anniversary.

With the theme of "A Rich Heritage: A Promising Future," church members marked the occasion on a special Sunday designated in November, when a Fellowship luncheon was held following a morning worship service and special recognition was given to Ray H. Montgomery, the only living former minister of the church.

Speaking at the afternoon 125th anniversary service was William Martin Smith, general representative of the Pension Fund of Disciples of Christ. The reception followed the afternoon service.

The congregation was first organized in June of 1833, when the first services were held in private homes and in a courthouse. Some of the early services were held in the town hall. The first building was completed in 1848 and the present unit was constructed early in this century when William

Oeschger was minister. The education unit was constructed in 1955 during the ministry of Dr. Montgomery. The unit cost \$125,000. Under the leadership of the present minister, Newell M. Hall, the congregation remodeled the church sanctuary at a cost of \$25,000. It was also air-conditioned last summer.

First Church has 1,300 members.

Nebraska CYF Leader Honored at Lincoln

Youth Governor

Bennie Nelson, a teen-age member of First Church, McCook, Neb., was elected as governor of the eighth annual Hi-Y Youth and Model Government in Nebraska.

Bennie, a junior deacon at First Church and a senior at McCook High School, became the first non-Omaha elected chief executive since Y.M.C.A. began sponsoring the model government sessions in the State Capitol building in Lincoln, Neb.

Young Nelson, who sings in the choir at First Church, is the state Christian Youth Fellowship recreation chairman and attended the National CYF Commission at Fulton, Mo., last summer.

Nelson presented the following campaign planks to the 120 youths attending:

1. A government should be honest.
2. The government should represent the people.
3. The government should pass that legislation which will benefit the people on the whole.
4. There should be close ties between the legislators and the people being represented.

At the convention's general assembly the youth was described as an outstanding student and Nebraska's governor, Victor Anderson, cited the young people for their interest in state government.

BOOKS RECEIVED

Loyalty to Christ. By Donald E. Demaray. Baker Book House. 105 pages. \$1.50.

Calvary Attitudes. By Russell Bradley Jones. Baker Book House. 80 pages. \$1.50.

Feinobet's Select Notes for 1959. By Wilbur M. Smith. W. A. Wilde Company. 412 pages. \$2.95.

Quiet Time. Compiled by Edward D. Staples. The Upper Room. 256 pages. Individual copies, 50¢ (Paper). Also quantity prices.

When You Are Sick. By David A. MacLennan. The Upper Room. 32 pages. Individual copies, 15¢ (Paper). Also quantity prices.

The Family at Prayer. Introduction by Hazen G. Werner. Compiled by Abigail Graves Randolph. The Upper Room. 128 pages. Individual copies, 75¢. Also quantity prices.

TOWARD A BETTER CHURCH



Samuel F. Pugh

To a Church Not in the "Year Book"

MAY I speak to you confidentially about a matter that is far more serious than you may have realized? Because I feel that I can be of help to you I am going to say a few things that even your best friends may not have told you.

The record of your church is not included in the new *Year Book* of our brotherhood. The name and location of your congregation are there but the only figures given are

**Samuel F. Pugh is national director of church development of The United Christian Missionary Society, Indianapolis, Indiana.*

those sent in by the agencies that received your offerings. All other lines are blank.

A figure is given for the number of members, but before that figure is the letter "e" (estimate) which indicates that no report was received. The letter "e" and the glaring blank spaces create an immediate impression in the mind of the reader. He is apt to jump to some such conclusion as:

that church must not realize the importance of the *Year Book* record
that pastor is careless about reports

that congregation has a record so poor it is embarrassed to have it known

that church has a spirit of antagonism toward brotherhood work

It is quite possible that a church member received your report blanks in the mail, but failing to realize its importance dropped it in the waste basket. It is possible too that someone delegated to compile the figures kept postponing the task because of work pressures until the deadline had passed.

Whatever the reason for the omission, your leaders should know that 5,500 copies of the *Year Book* are printed. Almost every church has one. Every state and national worker uses the *Year Book* regularly to get information concerning the churches and the record of the ministers. Your church's story is as close as the bookshelf on which the *Year Book* rests—and that is little more than arms' length from every leader within the brotherhood life.

If your congregation is without a pastor and you invite the minister of your choice to consider an invitation, his first move will be to look up your record in the *Year Book*, or your church might have occasion to check some minister's work. These are "credentials" of major importance. But "no report" is a bad report.

When the International Convention office compiles its figures on total membership of the churches, total nonresident members reported, combined church school enrollment, the amount of money given by all the congregations to various purposes, the figures cannot be accurate because your church (and others) having sent in no report is not included.

Sometimes the International Convention office and the state secretaries send as many as four reminders to churches that procrastinate in this important response.

May I suggest that even though your church's report is not in the new *Year Book*, you order! at least one copy and go over it in your board meeting and various fellowship groups. Leave a copy out where your members can see it and discover what other churches are doing. The *Year Book* is an easy way to get the annual reports of all the agencies, basic brotherhood information, and the present address of any minister in the brotherhood.

Your church report really should be in the *Year Book*. Watch for the blank that is sent out to every church during the summer. Be included in the work of a great brotherhood!

Christian Board of Publication, Beaumont and Pine, Box 179, St. Louis 66, Mo.

Thanks for
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your
HEART

Send offerings direct to NBA Homes, or to
THE NATIONAL BENEVOLENT ASSOCIATION OF THE CHRISTIAN CHURCHES
(Disciples of Christ)
16th Floor, Landreth Building • St. Louis 2, Mo.

—MISSION

(Continued from page 9.)

with four window alcoves. Here a military couple with five children under ten years of age have established a home.

This is not an unusual situation in a crowded military area. The church is a stabilizing influence for them and many times they have great talents to give to the service of their Lord.

When a serviceman is separated from his family, the wife must assume a huge responsibility. Perhaps for the first time in her life she must make important decisions concerning the welfare of her family.

Consider for a moment a Navy man's home. He is on his first sea duty and is in Japanese waters. His wife, an expectant mother, becomes ill and is confined to her bed. There are two small children under six years of age. The church can let her know they care and help her over

the immediate crises for Christmas is near and no gifts, tree, or even food. The rent is due and no money, due to a delay in the allotment check and because she is new to Navy life, as well as family responsibilities, she needs help. The proper Naval authorities must be notified and in time, perhaps the father brought home. Meantime, the church has cared for its lambs.

The young boy away from home for the first time, or the married man lonesome for his family, thrills to the voice of the man who calls and says, "I am from the Christian Church near your Base. I would like to know you personally. Could we have dinner together tomorrow?"

The Serviceman enjoys being in a home. After all, he comes from a home! Entertainment does not have to be formal nor meals elaborate.

Across the Nation many churches have been served by the two field workers with the Com-

mittee on Military and Veterans Services and their services have been varied. Sometimes it is a religious survey of a new housing area that is needed. Sometimes a school of evangelism followed by intensive calling and a Sunday of decision.

Always there is the task of integrating military personnel into the life and body of the church and many churches have found that extending service membership to the military has aided in creating a feeling of "belonging."

Church family dinners have proved a wonderful means of creating a broader fellowship and encouraging new friendships between church members and the military.

As you give to the Week of Compassion this year, you will help us to serve in your name in camp and defense communities across our nation. As always in Christian service it will be "God's Mercy in Our Hands."



Coming Soon!

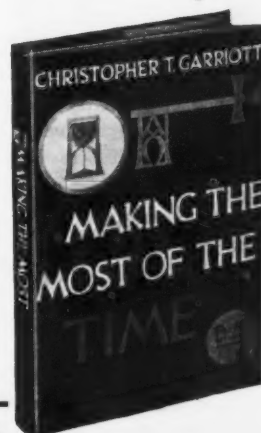
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Trumpet Call of Reformation, by Dr. Oliver Read Whitley, first award winner in the category, *Disciples of Christ*, will be published by Bethany Press—sometime in the Spring. Watch for announcement of this important sociological study of the Disciples of Christ movement.



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Church Building at Bellevue, Wash.



Ground-breaking ceremonies for the new building of the church at Bellevue, Wash., were held two months ago and construction has begun on the first unit of this master plan depicted in this architectural sketch.

The church was organized with 49 charter members in December of 1955. C. M. Ridenour is the organizing minister.

The congregation was organized under the sponsorship of the Seattle Missionary Union, the Washington Christian Missionary Society and the United Christian Missionary Society.

Carl A. Johnson, for 18½ years minister of First Church, Tacoma,

Wash., became the first resident minister of the church July 1, 1956. Since that time the congregation has grown to a membership of 275 and over \$30,000 has been raised for the cost of the new building.

The unit which is now being constructed is a portion of the fellowship hall and the education unit. The first unit and the four acres of ground will cost about \$100,000 with

about half of that being financed through a loan from the Board of Church Extension.

Appreciation Day

First Church, Mesquite, Tex., honored its minister during a recent "Appreciation Day." The pastor, Leroy O. Castle, came to the church Aug. 1, 1956. Since that time the budget has been more than doubled, missionary giving has been appreciably increased and plans are in motion for dedication of the first unit of the congregation's \$250,000 building project.

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THE CHURCH AS EMPLOYER, MONEY-RAISER, AND INVESTOR by F. Ernest Johnson. This factual report on such matters as employment conditions, salary scales, pension benefits, and investment policies develops a revealing and helpful picture for those concerned with the administration of a denominational organization or of an individual church. 10C661, \$4.00

BUSINESS AND RELIGION edited by Edward C. Bursk. Here is a definitive study of an important new trend in business thinking by the editor of *The Harvard Business Review*. In this thoughtful book, the author brings together 13 distinguished business executives, teachers and theologians who blend religious, scientific, psychological, and philosophical insights to develop fundamental principles of management and the search for better human relations. 10B380, \$4.00 (prob.)



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RELAX . . .

Modern Times

A first-grader showed off a reasonably good drawing of a stage coach, except that it had no wheels.

"That's fine," said the teacher, "except that I see no wheels. What holds it up?"

"Bad men," replied the little artist.

• • •

Food Bad

*Dear baby in the high-chair,
With your mashed potato nose,
Apple sauce is dripping from
Your fingers to your toes!
There's oatmeal on your curly
head.*

*However can you bear it?
Food is good to eat, but you
Seem more inclined to wear it!*

Mary Hamlett Goodman

• • •

Improvement?

(Overheard in the crowd)

"Every sermon he preaches is better than the next."

• • •

New Approach

Sign on a San Diego, California church bulletin board on the front lawn:

Trespassers will be forgiven.

• • •

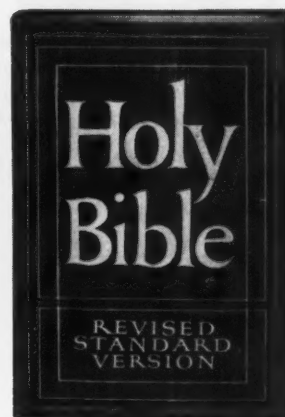
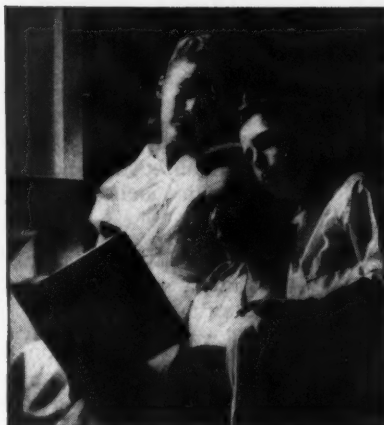
Definition

PSYCHIATRIST: A man who doesn't have to worry, so long as others do.—*American Medical Association Journal*



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118 Give thanks to the LORD,
for he is good;
his steadfast love endures for
ever!

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—A NEW CALLING (Continued from page 8.)

This would include recording of all the receipts and disbursements.

2. Act as a purchasing agent—to correlate all buying and to see that duplication and waste is held to a minimum.

3. Be responsible for the general maintenance and housekeeping of the church plant.

4. Establish and maintain the general office procedure and supervise all secretarial help. He shall usually decide when extra help is needed and do the employing.

5. Work very closely with stewardship department. Usually, he will set in motion most of the plans and programming for the underwriting of the budget and also for the follow-up and "collection" of it.

6. Supervise the operation of the church kitchen and dining room. Employing of personnel and the purchasing will be done under his direction.

7. Direct the setting up and maintaining of all church records, including membership.

8. Keep or be responsible for keeping the calendar of all church-related events, particularly those taking place at the church buildings.

9. Maintain a constant, close relationship with the pastor, who is primarily responsible for the complete administration of the total church program. The business manager should bring to his attention all matters pertaining to policy or co-ordination between departments and personnel.

The problems confronting the manager of a church in one denomination differ only slightly from those of another denomination. As a result of this, there has been organized in many sections of the country "associations" of church business managers. The first international

conference on church management was held in Dallas, Texas, on July 10-12, 1957.

During the three days of the 1957 conference, subjects such as insurance, budget development, accounting procedures, publications, maintenance and housekeeping, and operation of kitchen and dining room were discussed. Outside leaders from industry, school and professional life were brought in to lead the discussions.

The "pilot-program" of this first meeting was so well received and the whole idea so well accepted by those in attendance that a constitution and by-laws were agreed upon and the organization is now known as the National Association of Church Business Administrators.

The NACBA held its second annual conference in Denver, Colorado, at the Montview Boulevard Presbyterian Church, July 8-10, 1958. There were 125 business managers registered for this meeting. They listened to and developed discussion in such matters as "public relations," "spiritual development in stewardship," "TV and radio," "pastor-administrator; administrator-staff relationship," "manual of church policies and procedures."

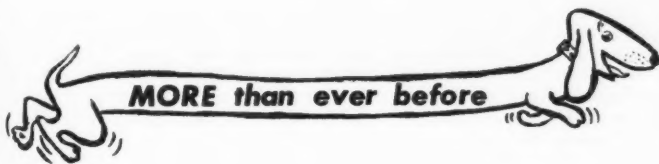
The group elected to hold the third annual conference in Los Angeles, California, during the third week of July, 1959.

The task of the church business manager has its frustrations and problems as does the work of any person operating a business concern; but there are many intangible rewards to be gained. A good business manager—as stated by Dr. Willis M. Tate, president of Southern Methodist University, in his address to the first annual conference in Dallas—can truthfully say after a few years of service, "My pastor is a better minister because of his business manager."

"A new calling?"—perhaps yes, but it only comes as the result of a layman dedicating his efforts to his church and his Master's program, and thereby being about his Father's business.

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Ba of Vietnam, by Viola D. Johnson
Pen Portrait of Paul, by A. Z. Hall

February 15

Old Charley Brady Goes to Church, by Ona Roberts Wright
Good Foundations, by Mrs. J. Clifford Parrish

March 1

The World Mission and the Parish Ministry, by A. D. Fiers
Michael Munkacsy and His Artist's Dream, by Leah Hamilton

March 8

Teach a Class? Nothing to It! by B. Chambers
A Discovery of Importance, by Ruth Lanier

March 15

A Rose by Any Other Name . . ., by Mayme Garner Miller
Japanese Youth Are Thinking—But What? by Myrtle Sevits Stout
Magic Potions and White Elephants—A Medieval Tale with Modern Implications, by Edna May Anderson

March 22

Ten Commandments on the Highway, by Kelvin Wallace Coventry

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"You Are What You Read"

Urban Churches

Urban Church Planning. By Walter Koletzli and Arthur Hillman. Muhlenberg Press. 186 pages. \$2.50.

This book is evidence that the seriousness of the problem of Christianizing America's growing cities is increasingly being recognized by religious leaders. Walter Koletzli, secretary for urban church planning of the National Lutheran Council, has collaborated with a sociologist, Arthur Hillman.

The first two chapters on the growth of cities and the urban way of life seem of greatest value.

Chapters four and five are superior discussions of what happens to churches as their communities age, and what may happen as urban renewal takes place. Many helpful suggestions are given for church leaders to understand their communities, to cooperate with agencies for planning, and for self-study of community and membership.

A major weakness of the book is the fact that only a slight nod of approval is given in the direction of interdenominational planning. It is thought by other writers in this field that the task of making our churches effective in the complex and changing life of the great city is such that local churches must increasingly become a part of a denominational strategy which in turn is a part of an interdenominational grand strategy.—J. J. VAN BOSKIRK

Short and Lively

Firecracker Christian. Sermons for Children. By George K. Bowers. Muhlenberg Press. 112 pages. \$1.25.

For the price, a minister preparing a sermon for adults will get more than his money's worth of good illustrations. It is characteristic of children's sermons preached in the presence of adults that the adults benefit as much or more than the children. For listening or reading this is a good book for "any seeker after God's truth . . . who has become as a little child, in

faith." The snappy title is that of the first sermon, followed by 27 others, short and lively.

Children respond best to stories, whereas this book relies on good illustrations for its appeal. While younger children need more narrative, junior highs certainly should appreciate this attempt to present truth colorfully and briefly.

It is extremely difficult to preach to children. Anyone who has tried it, as Mr. Bowers has, knows the message must at least be sparkling and brief. If for no other reason, a minister would do well to read this book and experimentally preach to his congregation as if they were children.—BILL FOSTER

Adolescent Problems

Emotional Problems of Adolescents. By J. Roswell Gallagher, M.D., and Herbert I. Harris, M.D. Oxford University Press. 174 pages. \$3.50.

"Nobody understands me" is a remark often made by the adolescent. In many instances he is right. Here is help for the parent, teacher, minister, physician, coach or camp leader who is honest in his desire to better understand the emotional problems of the adolescent. Help that comes from two doctors with broad experience and a kindly approach.

The book is written with the non-professional in mind, yet it is so filled with needed information that one feels he has been given professional help.

The authors have organized the book around three major problems of adolescents. They are: gaining recognition and prestige, matters associated with sex, and acquiring independence. Other problems come in for attention. One is challenged to understand what is happening physically and emotionally to these young people rather than becoming panicky and frustrated. There is a warning that adolescence is the last period in life in which many emotional problems may be corrected.

I heartily recommend the book to all who are interested in the welfare of youth, along with the admonition of the authors to "remember always that kindness antedates psychiatry by hundreds of years."—EDITH BAKER

Notable Sermons

Notable Sermons from Protestant Pulpits. Edited by Charles L. Wallis. Abingdon Press. 206 pages. \$2.95.

Anyone who wishes to enjoy a fine selection of sermons by twenty-four of America's outstanding preachers will find this book required reading. Charles L. Wallis, editor of *Pulpit Preaching*, has rendered excellent service in editing this series of sermons on Christian growth and nurture, churchmanship, evangelism, world outreach and brotherhood. Added richness in this volume is to be found in two series of sermons dealing with Christmas and with Easter.

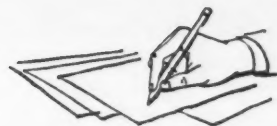
As the spoken sermon is for lay consumption it should follow that the written sermon is equally valid for the laity. This book of sermons is clear reading. The lay reader will find high interest in an excellent presentation by Harold A. Bosley dealing with the question, "Can We Be Christians Without Being Churchmen?"

The minister will find large profit from this valuable book of sermons. This book gives a good cross-section of the theme of American preaching. The messages bring the theme of God's loving redemption into clear focus in relationship to modern needs. For sheer beauty of preaching as well as for transparent presentations of mighty spiritual power Paul Sherer reaches a climax in the last chapter which is entitled, "Jesus Stands in the Midst."

Any minister who is concerned with the art of communication in his preaching will find this volume helpful. Here is an opportunity to study style, content and homiletical technique from an outstanding group of America's notable preachers.—KENNETH A. KUNTZ

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Military Concern

Editor, *The Christian Evangelist*:
Front Rank:

Regretfully I found myself unable to attend the St. Louis Convention. The reports indicate a good convention and some individuals with whom I have spoken after their return from the convention feel that forward strides were taken in convention programming and brotherhood planning. However, I was quite disconcerted to read the article in a recent issue of *The Christian-Evangelist* stating that the U.S. Army had a booth among our Convention exhibits. (C-E, Nov. 17, 1958.)

How can we interpret the Church's message of peace when we so cloud it with the militarism of the present age? How can we justify our claim that the Church is a supra-national institution while we demonstrate such nationalistic type alliances? Has the Church of Jesus Christ become so caught in the mid-20th century web of militarism that it has forgotten the prophets of Israel and the Prince of Peace?—GERALD M. FORD, *San Jose, Calif.*

EDITOR'S COMMENT: *Most of our young men have to serve in the armed forces. Perhaps it is well to learn what their life is like, if we don't want to lose all contact with them. This is the avowed purpose of military educational displays.*

"Troubled"

Editor, *The Christian Evangelist*:
Front Rank:

I am troubled. What is the use of preaching for and working for world peace and world brotherhood? Perhaps the Orientals are right in their religious philosophy—to work with the individual and try to keep him personally content and spiritually satisfied without thought to his larger community and world relationships.

This I feel strongly after reading Whitaker's article (C-E, Nov. 10) "Steps Toward Peace." The steps he outlines, are steps that "fate" is thrusting upon us by growth of population and increase in communications. I interpret it not as "fate," of course, but as God's ultimate control over the destiny of man. God will bring about world

peace and brotherhood. . . .

I do not believe this. I preach and teach otherwise. But is the only proof of it to be found in my heart? Is Jesus of Nazareth to be forced to wait until population growth forces man together and science and government in that struggle work out means by which food and order are provided, then his prayer be fulfilled, "Thy will be done on earth"?

I am troubled. I want man to be a worthy son of God. It can only be done by living now as that son, by living now by love, before we are forced into it.—E. HUGH YOUNG, *Oak Park, Ill.*

Right, Not Might

Editor, *The Christian Evangelist*:
Front Rank:

I take issue with Willis M. Whitaker's "Steps Toward Peace" in the Nov. 10 issue. He sees force as the first step toward world peace. However, according to Christ it is a step in the wrong direction.

Mr. Whitaker states that the world is now taking the second step toward world law, and when it finally takes the third step, Christ will rule the hearts of men and we will "study war no more." He notes Paul's statement that, "The law was our custodian until Christ came" and distorts this to mean that until the Kingdom of God comes on earth in fullness, we are to live by the law. But Paul is really saying that Christ has come and now he, and no longer the law, is our custodian. Christians are to "study war no more" now!

Whatever the world may do, Christians and the Church even now are citizens of the Kingdom and must now live by its laws in an alien land as did our elder brother, Jesus Christ. So far as the world is concerned, the Kingdom has not come, but it has come for us.—SCOTT SIMER, *New Philadelphia, Ohio*

Reprint Article?

Editor, *The Christian Evangelist*:
Front Rank:

"Steps Toward Peace" by Willis M. Whitaker (Nov. 10, 1958) appeals to me to be rich in depth and timely in emphasis, owing to the unsettled condition of the peoples of the world.

I am wanting your reaction and judgment in getting some two thousand copies printed, in pamphlet form, for distribution. Do you think this a worth-while task, and what would be the approximate cost of printing?—H. E. ZERKLE, *Orange, Calif.*

EDITOR'S COMMENT: *Mr. Zerkle has been given permission to use the material as he wishes.*

Not Alone

Editor, *The Christian Evangelist*:
Front Rank:

Dr. Charles E. Kemp makes a very important point in the title of his article: "Many Have Problems Just Like Yours." (C-E, Dec. 1, 1958.)

Could one reason so many people remain mum so much of the time in a class or other discussion group be that they fail to realize that when they speak, they do not necessarily speak for themselves alone, but quite likely for a number of other persons? . . .

Discussion, as well as private reading, thought, and prayer, may often reveal a direction we may go in solving problems which we have considered private property, about which we are self-conscious and around which we have put no-trespassing signs. Besides the possible gain to ourselves we must consider a wider situation: We must become other-conscious ("Others wonder about this, too. I can't be the only person like this, or who has thought of this!"). . . .—MRS. BERNARD CLARK, *Sidney, Neb.*

Evangelism for All

Editor, *The Christian Evangelist*:
Front Rank:

In regard to the letter by F. F. Church (C-E, Sept. 22, 1958), I am a firm believer in Billy Graham. I listened to him Sunday, September 21. He repeated that "Evangelism should start with church members." I heartily agree. "80 per cent claim church affiliation," but do they work at it? We need a spiritual awakening among church members. And that is what Billy Graham is emphasizing when he gives the invitation and starts with "You may be an elder, or a deacon, or a Sunday school teacher; you come forward and make the decision."—MRS. O. H. LANDRITH, *Enid, Okla.*



LET'S TALK IT OVER

by F. E. Davison

QUESTION: *Since you seem to be running around a great deal how can we know where to send our questions? What are the possibilities of getting you to come to our section of the country and when?*

ANSWER: All questions for this column should be sent to *The Christian Evangelist-Front Rank*, Box 179, St. Louis 66, Mo., and they will know where I am—maybe. Since I receive several letters wanting to know how I spend my time during retirement and occasionally letters wanting to know when I will be in various sections of the country I will give here my schedule which we hope to carry out if Mrs. Davison and I keep our health and the Lord is willing.

During February we plan to be in Southern California conducting churchmanship missions with the help of State Secretary James H. Parrott. February 26, 27 and 28 I am expected to give the Chilton Lectures at Columbia, Mo. Pray for me.

Tentative plans have been made for us to spend ten days in North Carolina during March.

At the urgent request of the president, faculty and students I have promised to return to Eureka College to teach during the Spring term.

Aside from these dates I have nothing to do except to write a column once a week and some other similar assignments. It is said that when E. K. Higdon told Dr. Latourette that he planned to retire Dr. Latourette said, "Don't do it—they will

work you to death." In all fairness, I should say that many of these engagements have come through interested readers of this column.

QUESTION: *Our class has been having some heated discussion on a subject on which I would like to have your opinion. One-half of our class contends that messages, visitations and visions are external and from a supernatural source. The other half contends that they are the result of autogenetic influence of the individual's own thoughts (conscious or unconscious).*

ANSWER: A long time ago I learned not to enter into a family fight because it is too hard on the eyes. Furthermore I am not an authority on supernatural visitations or autogenetics. Since I am away from home and do not have my dictionary with me, I can't even find out what these big words mean.

May I be so rude as to suggest that the class might find it much more profitable to study the life of Jesus and seek diligently to lay hold upon His spirit.

QUESTION: *When a minister enters some other form of religious work does that mean he has left the ministry?*

ANSWER: The simple answer to your question is "NO." I know many pastors who have been called to be college presidents or members of college and seminary faculties. They may have left the pastorate but

it may well be that they are even enlarging their ministry.

Recently I became acquainted with a fine, well-trained, young minister who became convinced that he could better serve the church by connecting himself with a publishing house engaged in publishing and distributing religious books and other forms of religious literature. This young man was chafing a bit under the fact that some of his friends had said to him "we are sorry you left the ministry." It is quite true that the young man has left the pastorate of a local church but when he does his work well he will minister to hundreds of churches and thousands of church people. Surely in rendering such service he has not left the Christian ministry but instead may have enlarged its borders.



"You may as well put away that lighter. We've still got \$200,000 to go before we can have our mortgage-burning ceremony!"

